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it to ask the question : Is not a British high-sheriff raw material worth introducing into the United States duty free? He would add color to the national life, and would cost nothing.

LORNE.

TOO MANY CHILDREN.

MANY of the agencies for lessening pauperism are afraid of tracing back its growth to the frequency of births under wretched conditions. One begins to question whether after all sweet charity or dignified philanthropy has not acted with an unwise reticence; whether, instead of courses in literature and theology, college settlements and missionaries should not have taught the unemployed the relation between births and pauperism. Yet both social and national life to-day recognize the direct relation of morality and one of its phases, personal purity, to political economy, a relationship which is more and more comprehended owing to the increasing development of ethics, sociology, and science. Among the problems which defy practical handling this is the most complicated. Yet it is the bottom reason why there is a child problem to solve, why child-labor complements adult labor, and why churches offer so little consolation to the unchurched, for the churches assume that the pauperism in marriage is justifiable, while that of illegitimacy is criminal. The pauperism which arises from marriage is the result of the worst elements of character legalized. In America, where the boundaries of wedlock are practically boundless, it is not desirable, even were it possible, that the state should regulate marriage much further than it now does; therefore must the sociologist turn for aid to society in his struggle with pauperism.

Society should insist upon the right spiritual and physical conditions for birth. It should be considered more than a "pity" when another child is born into a home too poor to receive it. The underlying selfishness of such an event should be recognized, for it brings motherhood under wrong conditions of health and money. Instead of each birth being the result of mature consideration and hallowed love, children too often are born as animals are born. To be sure the child has a father whom he can call by name. Better that there had never been a child.

No one hesitates to declare that it is want of self-respect and morality which brings wrong results outside of marriage, but it is also the want of them which begets evil inside the marriage relation. Though there is nothing more difficult than to find the equilibrium between self-respect and self-sacrifice, yet on success in finding it depends individual and national preservation. The fact of being wife and mother or husband and father should imply dignity and joyousness, no matter how humble the home. Because it is difficult for society to make the unskilled adult equal to the skilled adult in morality, society is trying to-day, first by organization and co-operation, and secondly by teaching, to produce the true value of purity in its relation to the government and the individual, that neither the family nor the state should be overrun by children whose parents are not competent to care for them?

In regard to teaching, the difficulties are great. As soon as one advances beyond the simplest subjects of hygiene, one is met with the difference of opinion among physicians. When each one has his favorite way of making a mustard plaster, no wonder that each has his own notions about everything else. One doctor recommends frequent births, another advises against them.

If physiological facts are taught to a large class, there are sure to be some in it whose impressionable natures are excited by too much plain speaking, while there are others who need the most open teaching in order to gain any benefit. Talks to a few persons generally are wiser than popular lectures. Especially are talks needed by mothers and the unmothered girls who come from everywhere to the city.

The second method of encouraging purity is by organization, such as reformatory homes like Magdalen and other disagreeably labelled houses; indirectly preventive organizations for working girls, like Christian Associations, Friendly Societies, clubs, etc.; and the direct and educating-by-teaching work of the White Cross and Moral Education Associations and the social purity work of the Temperance Unions. Happily those whose clear insight takes purity as nature's open law need no discourse save that of reverence, for to them purity is the mystic revelation of peace and love.

It is not women alone who require the shelter of organizations and instruction, but boys and young men. There is no double standard of morality, though the methods of advocating it depend upon the sex which is to be instructed. Men are more concerned with the practical bases of morality than with its sentiment, and with the pecuniary aspects of domestic life than with its physical and mental suffering. We all may need pharmacopeia for moral ills, yet the very intangibility of purity makes us slow to formulate rules for its growth. Under the guidance of the wise in spirit and knowledge, much can be done to create a higher standard of marriage and to proportion the number of births according to the health and income of parents. If the home exists primarily for the sake of the individual, it exists secondarily for the sake of the state. Therefore, any home into which are continually born the inefficient children of inefficient parents, not only is a discomfort in itself, but it also furnishes members for the armies of the unemployed, which are tinkering and hindering legislation and demanding by the brute force of numbers that the state shall support them.

KATE GANNETT WELLS.

THE LATE PRESIDENT CARNOT.

“ALL that I possess of strength and devotedness belongs to my country.” Those words are from a message of the late Marie François Sadi Carnot, communicated to the Chamber of Deputies nine days after his election to the office of President of the French Republic.

The blameless victim of the latest political assassination came very near being an ideal executive head of a great nation. He had many essential qualities which especially fitted him for the time and place. To his lot equally with that of either of his predecessors, fell the labor of moulding into form, out of fractious political factions, a homogeneous national spirit which would consider the interests of country superior to those of party. In the performance of this undertaking he encountered, from the first, the opposition of embittered factions incited by petty jealousies, and often sustained by impure personal motives of the most sinister and unpatriotic nature. Measures of importance to the welfare of the nation presented for the consideration of the representatives of the people, were often defeated to gratify the petty spite of a disaffected cabal. These frequent defeats of government propositions compelled the President to witness a procession of coming and